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# Mental Science MAGAZINE

A. J. SWARTS, EDITOR AND PUBLISHER,

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# MENTAL SCIENCE MAGAZINE

*"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."*

VOL. IV.

JANUARY, 1888.

No.

For Mental Science Magazine.

## Some Inconsistencies of Medical Practice.

REV. W. A. MOORE.

The people have through long ages been so thoroughly educated in the belief that there is a real power of healing inherent in drugs, that the question, "What did God give us these remedies for, if he did not mean that we should use them?" proves a great stumbling block for many honest investigators of Mental Science. Now it would seem that the best way to answer this question is to ask another, the answer to which will be an answer to the first also.

Question: *What evidence is there that these drugs were intended as remedies?* About the only claim ever seriously made lies in the direction of experience. It is therefore pertinent to inquire, what does the experience of medical practitioners indicate? We claim that it rather proves the contrary, i. e., that they were not intended as remedies, (1) by the want of uniformity; (2) by inconsistency; (3) by the complete abandonment of remedies, and in fact by entire revolutions of pharmacopœia.

1. By want of uniformity. It is frankly admitted by all candid M. D.'s that the same remedies act altogether differently in different cases, the diagnosis of

which are identical; one patient dying and the other recovering. If it is fair in such instances to claim that the one was saved by the medicine, is it not just as fair to claim that the other was killed by it? It is a well known fact that the most potent and successful remedies not only lose their power (?) to affect individuals, but also diseases, for which they have been considered specifics.

2. Inconsistency. One school condemns as "poison" the remedies of another, and then comes a retort of "no potency," and yet the statistics of Cook County Hospital show that a larger per cent. of "no potency" (little pills) patients recover, than of those "poisoned" with strong medicines. While discussing this subject with a physician recently, the writer suggested that this might be explained in this way: "The greater number in the former recover because of the absence of the poison medicines and the nothingness of the "no potency remedies, and in the latter the greater number die because of the poison remedies." Being a very candid man, he frankly admitted that such might be the secret of the whole matter. If God designed that we should be healed by means of drugs, would we not better wait until it shall have been decided what is the *modus operandi*? whether it is *contraria contrarius curanter*, or *similia similibus curanter*? "When doctors disagree, who shall decide?"



3. By the complete abandonment of remedies and entire revolutions of pharmacopœia.

In Japan remedies for all diseases used to be confined to the powders of carbonized animals, the druggist being obliged to keep the various animals alive until ordered, that his customers might be sure of the genuine; that a twenty-five-cent rat might not be substituted for a ten dollar skunk, or a cheap lizzard for an imported rattler.

It is said that their pharmacopœia included all known animals. A few of the old school druggists are said to be in business to-day in Japan, still adhering to the time-honored standards.

Travelers describe the interior of these old curiosity shops as being festooned with the skins of monster snakes, strings of dried scorpions, lizzards, mice, rats, etc. Lizzards are regarded as specific as vermi-fuge. A French Catholic missionary, speaking of the medicine lore of China, says: "May Heaven preserve us from being sick in this country! It is impossible to conceive who could have devised remedies so horrible; \* \* \* drugs compounded of toads' paws, wolves' eyes, vultures' claws, human skin and fat, and other medicaments more horrible, of which I spare you the recital."

Another traveler tells of a physician having prescribed a decoction of three scorpions for a child with fever. The horn of a unicorn, the claws, eyes and skin of the tiger, are esteemed very highly by the Chinese as medicine. It would seem that herbs were little used by them.

These strange remedies were not confined to pagans and heathens. There is a record of a solemn council held at Augsburg in the 17th century, to determine the genuineness of the horn of a unicorn; the test was as an antidote to arsenic. The dog to which it was given having recovered, and the one to which it was not given having died, it was declared genuine, and a very valuable medicine for man. Texans

and Georgians are said to regard a certain kind of "*a horn*" as a very valuable antidote to the bite of snakes, but the "horn" often brings "the snakes."

Various old English authorities represent elk and deer's horns as a specific for epilepsy, but horns found by women were worthless.

Miss Cummings, to whose able article on "Strange Medicines in the XIX Century," the writer is indebted for much of the data of this article, says: "It is certainly startling, when for the first time we realize how exactly descriptive they are of the medicine-lore of our ancestors. Thus it is only a few years since the skull of a suicide was used as a drinking cup for the cure of epilepsy, and to swallow a part of the skull was regarded as better, while the moss which grew on such skulls was regarded as good for many diseases. This was not merely a popular superstition." "In the official pharmacopiat of the physicians of London, A. D. 1687, the skull of a man who had died a violent death, and the horn of a unicorn, appear as highly approved medi 'cines.'"

The same authority includes human fat, human skin, skulls, toads, vipers and worms as among the best remedies. Centipedes, vipers and lizzards were even retained after 1742.

A woman in Wales, as late as 1858, applied to a sexton for a piece of skull which she proposed to administer to her daughter for fits. Scotland furnishes a case in which the blood of a live mole, having failed to relieve an epileptic, a messenger was sent a hundred miles to procure the skull of a suicide, which was scraped and forced down the *poor deluded* victim. The doctors of those days regarded the ashes of a burned witch as an infallible remedy for gout or fever. Among the remedies found in the medical works of that time was "parts of the flesh of embalmed human bodies, brought from the neighborhood of Memphis, where there are many bodies that have been buried more than a thou-



sand years." It would seem that the preference for *imported* remedies is not confined to our times. It is said that the most learned doctors of Europe in the 17th century used "powdered mummy internally." Grievous complaints of adulteration having arisen, the physician to the French King went over to Alexandria on a tour of inspection, and having gotten into the confidence of a Jew mummy exporter, was led through the *factory* where he found stacks and cords of bodies, of all sizes, shapes and colors, in various stages of preparation. In answer to questions the Jew told him confidentially, that he took bodies whenever he could get them, whether they died of contagious epidemics or what; that he embalmed them *himself* with such drugs as he could scrape up, combined with common pitch, etc., after which he baked them in an oven, and he marveled that the Christians were lovers of such filthiness. Is it possible that this may explain the filthiness of some of the remedies now in use? It being expensive to export, domestic industries started up, and the bones of the druids and ancient Britons did service.

The bowels of the earwig, all parts of the fox, the hide of a vixen, entered into many compounds, "to be taken before each meal internally." Boars' sweat and foam for nausea; the ashes of a hound's head for the bite of a mad dog; the powdered head of a mad dog, mingled with wine, for jaundice; also a live spider, rolled up in butter. Now if these were God-given remedies then, why are they not now? If the remedies now in use are God-given, why were they not in use then?

The following are some queer remedies still in use, some in England and Europe, and some in this country. The binding of a lock of hair around a branch of an aspen, and the bidding of it to shake in your stead, as a cure for ague.

Pills are made even to this day in New England of spider's web, and in some parts of the country live spiders are actually

given internally. For erysipelas, the blood of a cat's ear. For many diseases of children, pass the tail of a black cat nine times over the diseased part. For croup, the hair of the tail of a black cat, hidden in a hole in the door. For sore eyes, lick the eyes of a live frog. The Irish used to think that the licking of a live lizzard all over, endowed the tongue with power to heal whatever it touched. Black says: "New Englanders still believe in the healing power of snake skin, and some even keep a pet snake as a charm." For swollen neck, "draw a live snake nine times around the neck, then bury the snake in a bottle." In the South the following remedies are still in use: Live toads for felons; arsenic and quinine, calomel and dover's powders, castor oil, etc., for fever and ague, and almost everything else, while whiskey is taken in summer "to keep cool," and in winter "to keep warm."

What can we know of the origin and nature of the "pure drugs" of to-day?—whether made of toads, lizzards, bugs, flies, human flesh, or what?

It is evidenced by the candid admissions of the best and oldest practitioners. It is well known that physicians and druggists take very little medicine and give very little to their families. The reason is found in this statement, recently made to the writer by an M. D. "We think the less of the poison we take, the better." Another said, "When Metaphysics shall have attained its rightful place in therapeutics, the people will take less medicine, and I'll have less to do; but I don't talk that out in meetin', for if I did I should soon have to be a Metaphysician myself, or nothing."

Some ask, "If He did not put these herbs and minerals here for medicine, what are they for?" which reminds us of the old lady who could not stand seeing any medicine go to waste, and therefore she always took whatever was left by others of the family as a matter of economy. But I would ask again, what is to-



bacco for? Man certainly does not need it, and nothing will eat it except an ugly green worm.

For what are the thousands of plants never yet used as medicines? If these now used as medicines were really designed as the means of healing, why were not their properties made known long ago instead of within only a few years.

Why should the millions of the past have been so neglected? If so designed, why do they lose their supposed power? Reader, just stop and think a moment, and see if you have not been believing a miserable superstition.

Peoria, Ill.

For Mental Science Magazine.

## The Law of Progress.

CHAS. W. CLOSE.

The law of progress obtains throughout the natural world, and if, as a well known author claims, the natural law is also the law of the spiritual world, it may be assumed that this same law of progress, which we observe throughout nature, and which is nature's highest law, is also the law of the spiritual world.

In the animal world this law of progress, or of the orderly progression of animal life from the lowest to the highest types, is observable. The highest form of animal life is reached in the physical organization of man, where the animal life is met and taken up by the spiritual life of man; and, by this same law of progress, reaches upward to the highest spiritual life, for, as Emerson has said, Man is "a stupendous antagonism, a dragging together of the poles of the universe. He betrays his relation to what is below him—thick-skulled, small-brained, fishy, quadrumanus quadruped, ill-disguised, hardly escaped into biped, and has paid for the new powers by loss of some of the old ones. *But the lightning which explodes and fashions planets, MAKER of planets and suns, is in*

*him.*" Here, at the highest point reached in the animal world, the spiritual world takes up the line of progress and we are able to trace the spiritual progress of man from this point. We may observe this in the spiritual life of Man by tracing the different forms of religion that are believed in by men of different degrees of intellectual and spiritual development.

In the lowest types of man, when as yet he has scarcely realized that he is anything more than the wild animals around him, he instinctively recognizes the truth that there is a power distinct from his own animal nature that is the ruling power in his life. Not having progressed sufficiently in spiritual intelligence to know what this power is, he has been obliged to find something to represent it, in order that he might worship it; for it is the nature of man, whatever his degree of intelligence or spiritual development, to worship what seems to him the power that rules over his life. To satisfy this instinct of worship, which is the first movement in the spiritual life of man, these lowest types of men set up idols of wood and stone, gold and silver, etc. These idols represent to them a power which has, in a greater or less degree, the ordering of their lives, and they worship them accordingly. But spiritual man cannot rest content with this low form of worship. The Divinity in man draws him to higher modes of thought. The law of progress is at work in him and he takes a step higher in its spiritual development, and we find a higher and more intelligent type of man leaving the worship of idols made by his own hands, and worshipping the sun, which he has seen holds a controlling influence over the apparent life in the natural or material world, and he has thus been led to believe that it is the power that overrules his own life.

This worship of the greatest of the heavenly bodies is a more spiritual form of religion than the worship of idols; and this progress in the spiritual life of man is



marked by an equal degree of progress in his surroundings, which show an increased civilization. But as man, in accordance with this law of progress, advances in intelligence and civilization, he recognizes the fact that the sun is but a created object, which is the result of some active but unseen power. Man here takes another step in spiritual progress, and worships an unseen God, to whom he attributes infinite power, omniscience, and omnipresence, and to whom he gives a personal form like unto the physical body of man.

With this progress in the religious opinions of mankind, we find a still higher civilization. Thus we see that the law of progress is the law of life. Man's life is an eternal progression toward the highest attainable good. Man's religious opinion is now in a transition state. The leading thinkers of the world are coming to see that the worship of a distant, material, personal God is inconsistent with the idea of God's omnipresence, and man's highest good. The eternal law of progress is at work in man to-day, and he is led to see that if he would find God, he must look for Him, not in some distant place called heaven, but in the depths of his own divine nature. Paul's oration "in the midst of Mars' hill," is beginning to be understood in all its beauty, and mankind is realizing as never before, that "in Him we live, and move, and have our being." (Acts 17: xxviii.) This is the next step in spiritual progress, and as it is more fully developed it will be marked by a newer and higher civilization.

Thus we trace the law of progress from the natural world to the spiritual world, which was first, and of which the natural world is but the materialized expression, all matter being but the reflection or expression of Spirit, which is the substance of all things; from this point of advanced thought we are able to see and receive the

fundamental truth of spiritual science, that "ALL IS SPIRIT."

Bangor, Me.

For Mental Science Magazine.

## Mrs. Eddy Is Right.\*

PROF. E. A. ROBBINS.

The world has no respect for that which comes without sacrifice. It treats with derision the greatest blessing ever offered to man, though bestowed with a free and open hand. The multitude sneered at Christ 1800 years ago, and the same reception greets Divine Truth to-day. Christ did not teach the unbelieving multitude. He chose His disciples (students) from those who were not puffed up with the conceit of wordly knowledge. He could not reveal to the public these hidden truths which free humanity from the delusions of sickness and sin.

In this, as in all teachings, low priced instructions draw indifferent students, while that which is to be attained only through great sacrifice, is not only prized by the possessor, but is sure of the respectful consideration of thinking people.

Those who feel that Mrs. Eddy estimates at too high a price her knowledge of "Christian Science," should see as I have, in the neighboring towns and cities of Chicago, how the imperfect teaching, stating of facts without proofs or explanation, and the temporary healing (mostly free) by students thus taught, is bringing distrust and contempt upon the Science. The Truth is so glorious, that many who have only partially grasped the first principles, feel called upon to give the precious news to all who will listen, and thus groups are formed to unravel these mysteries which require the clearest and most conscientious scientist to explain. The result is failure to gain any clear understanding.

\*Prof. Robbins was instructed by an authorized teacher from Mrs. Eddy in New York. He is also a graduate of our university, and knowing that our editors regard Mrs. Eddy as in the lead in this science, he feels free to write as he does Mr. Swarts, to whom it has been referred in the East, returns it with approval.



To some it is ridiculous, and they naturally conclude there is nothing in it.

Good paying classes are impossible to any of the accomplished teachers in Chicago. So great a boon to humanity should not be shut out through a misconception of one's duty in this cause. It is to be hoped that the two great associations of scientists, that which holds strictly to Mrs. Eddy, and the one recently organized at Boston, may so work for Truth, as not only to put an end to jealous misrepresentations in regard to schools, but to hold work in the science where it will enlist and reward those who are and will be an honor to the cause. Those ready to judge the noble lady who first organized disciples and sent them forth to turn many from sin, and heal wounded hearts, have not offered us any better system, nor can they do greater work. She occasionally defends or explains but does not revile. We note attacks and see poisoned arrows hurled at her, and when we listen to hear her defense, our ears are greeted only with the echo of bitterness from assailants. I note with respect the consistent attitude this MAGAZINE holds toward the essentials of the science, and we predict its greater strength and honor.

Beloit, Wis.

For Mental Science Magazine.

## The Law.

MRS. D. A. BENEDICT.

Every scientific mind will admit law regulates and holds in harmony the universe in all its multiform phases: the earth, the seas, and the whole constellation of heavenly bodies. Everything upon the face of the earth and in the seas is controlled and harmonized by the same principle. Man only *assumes* to be independent, and to question God. "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice; he will not afflict." He is supreme in all things, and by his

wisdom rules all the mighty things of earth. Through law all the life-forces are subject to his will. Can any one for a moment conceive that man alone is left subject to calamities, disease, sickness and pestilence, "bereft of deific influence or control?" The thought is too absurd to question. The same power which formed and holds in harmony the system of worlds, imprisoned the seas, ordered the seasons, and gave freedom to the winds, fashioned the flowers and clothed them with beauty and fragrance, did not leave man to orphanage, or chance. There is a law, a science, by which man is governed or controlled; what that law is, has been the study of philosophers for long ages, and at last we must admit, "The Almighty is both the Life and the Law." "I have made the earth and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded."

What God hath created, that he controls by his law of righteousness.

The law of rectitude, or right, is based on wisdom, and demands obedience, and confidence in the authority. God requires faith and trust, for which he promises all things unto his servants.

Jesus said, "If any man serve me, him will my Father honor."

In healing there is no mystery but that mystery of faith.

"Who is blind but my servants? or deaf as my messengers that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?"

When we become blind, or insensible to all but the will of God, then are we perfected in faith, and by faith are we lead to obedience unto the law of righteousness. Then are we saved by faith in God's promises, through obedience to the law of righteousness or equity, justice or honesty.

"I will bring the blind by a way they knew not, I will lead them in paths they have not known, I will make darkness light before them."



This law is also a law of Light, Love and Life.

God who is Light leads all who trust him into Life everlasting. When darkness is destroyed material sense disappears and we behold our inheritance which is perfection, peace and joy.

We must have faith to come into possession of a material inheritance; faith to comply with the law's requirements, proving our heirship, etc.

Even so does God require faith and obedience. "And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear."

This we have promised: if we live in accord with God's commands, our desires shall be answered before we call. So health, peace and plenty shall ever wait the call of them that obey and trust, response given without delay. 'Tis thus we come to the Father in obedience to the Christ Spirit, humble, loving and patient, seeking the kingdom of heaven—that purity which shall open our eyes to the living presence of the Father.

"The pure in heart shall see God."

Chicago, Ill.

## A New College.

The *Evening Telegram* of Providence, Rhode Island, is a fine and extensively circulated paper. Its Saturday, December 3d, issue, found its way to our office. We copy from it the following:

### A NEW COLLEGE.

ARRIVAL OF A CHRISTIAN SCIENCE APOSTLE  
TO PREACH ITS PRINCIPLES.

*Formation of the Rhode Island Metaphysical College.*

There came to the editorial rooms of the *Telegram* last night a tall, long-haired, soulful-looking gentleman, who was introduced by a well-known and highly-esteemed lady who accompanied him, as the Rev. A. J. Swarts of Chicago. He is editor of *Mental Science Magazine*, and to-morrow

he speaks at the "Rhode Island Metaphysical College," where the public is invited to hear and question him. The object of the gentleman's call was to make known the purpose of his presence in Providence, and this is the story he told:

"It is probable that I will make a sojourn in this city for about one month, running out to adjacent points to lecture on this science where preparation may be made. I was invited to address a class of excellent ladies some three days ago at 17 Spring street, who are receiving instructions at this place, the headquarters of the 'Rhode Island Metaphysical College.' I met here a good company of earnest, cultured citizens, it being an occasion for the assemblage of a group of their teachers and students.

"Some propositions were made that related to the newspapers of Providence. I had learned that many of these ladies were wives and friends of prominent business men here, and I said to them: 'Even if the papers have through their reporters seemed to hit you, not knowing the nature of your cause, and have applied terms to your work that sting your sensitive feelings, it has not harmed, and I advise you to draw nearer to them and let them air your work, as the *Inter-Ocean* of my own city, and leading papers over the land are doing. They keep pace with all public interests, and if they season with spice they are your friends after all.'

"I was reared in all the appliances of the church, was years in the regular ministry, and know the common disposition to look askance upon any innovation that seems to oppose the established customs either in theology or the healing art. The community is shocked when this science stoutly denies matter, so-called, and claims there is but one substance, viz.: Spirit. When it builds rapidly over its denial of a personal God or a personal devil ever to be seen, the old-time claims are disturbed in the religious mind.

"When it cures all manner of disease



without an atom of drugs and without any manipulation or contact with patients, and when it very often takes invalids confined to beds, wheel chairs and crutches for many years, and cures them wholly and restores them to society and usefulness, community again is shocked and begins to investigate its claims.

"This is an intensely religious movement, and it is spreading among the best thinkers and the best grades of society. Leading pastors of evangelical churches—even many of them—have received a course of instruction in the science, and are now staunch defenders of its claims.

"We all claim that God is the power that cures. We deny physical causation and know that prime cause is always invisible, hence our conclusion that no material means either saves or cures, but that God as Truth or omnipresent Spirit is the true source of salvation or cure. We hold that God is one, for we affirm the unity of Life and, as Jesus taught, our oneness with God. We exalt the pure life of the Christ, and hold Him as our true example. We prize the Bible, but interpret it from the standpoint of science. Instead of heaven being distant in space and local, inspiration meant only distant in time, and then to be found here as a state of mental enjoyment, harmony, understanding, health, etc. We hold that we are in the judgment now, and that the appearing or coming is not the material or literal visitation of one, but it means the acceptance of Christ as Truth, as the immortal or invisible.

"The system we defend in the name of the poor, the needy, and in that name above all, has extended over the world far more than your readers may have thought. There are ten very creditable magazines now published in our land, exclusively in this system known as Christian, Mental, or Metaphysical science. Our literature is extensively read. Our people are in earnest, and believe in no weapons of carnal warfare, but in mightier even, the invisible forces of Truth. Our system gives credit

to all the good and the truth of Christian theology, and to the honest motives of other religionists; but it is not a Christian sect, neither is it materialism, spiritualism, nor pantheism. It is however a system of moral ethics with well-defined principles and tenets. The seal of our ministry or mission is the cure of disease or sin, but we apprehend that the divine purpose of its establishment in human hearts is the fulfillment of much ancient and also modern prophecy. We invite honest and public investigation into the doctrines of metaphysical science. Its claims will be found to possess true merit, and charms far beyond the ordinary. The most cultured will find much to interest and admire."

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## Practical People.

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ADA B. AYERS.

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This is an intensely utilitarian age. Many people think that what does not count for money counts for naught; and affect to almost despise the varied realms of life outside of the business sphere, thereby limiting the meaning of the word *practical* to this hard work-a-day side of life. They seem to pride themselves as exercising a rare virtue in eschewing all else, and roll it "as a sweet morsel" when with almost contemptible mien they speak of persons of other tastes as not being practical. We feel that the time has come to broaden the meaning of the term. In this day of extraordinary activities in arts and ideas it is not only fitting, but is demanded that old terms shall increase their meaning as thought is increased. In the narrow limits of the practical of the past, and all the meaning attached to narrowness, we have no words of criticism to offer; that which has been called practical is of the utmost importance, it is of the first importance, and to man in his primitive state it satisfied his entire needs; we have outgrown the primitive condition; we



have mental and spiritual needs which are as real as those of the body, hence the realm of our needs having been extended, the meaning of terms should be correspondingly extended.

There never was a time when all mental forces were more hard at work than the present. I have in mind one of our writers in the Science who gives his whole strength and life to his writings, often becoming exhausted from so much mental work; his humor is keen and original, and did he not see the thorough practicality of amusement and mirth, his mental powers would soon exhaust themselves. Mirth in its spontaneous expression is as natural as breathing, and becomes essential to rounding out and perfecting life. The continual intense brain-work literary and business people are subject to, the humdrum wear of domestic duties, all must have occasional let-ups to restore their equilibrium. Those continually in the whirl of social amusements are not the ones to whom I talk, but every day people with weary brains and tired feet. Don't feel yourself losing dignity, but enter into fun and amusement with your whole heart when duties are done, throw aside your cloak of sobriety and business, let your laugh be heart-whole and we will all vote you to be thoroughly practical. Why, the world is full of great human sunbeams, they are all about us if we will only give them a chance and let them shine. It will do us good to try to rival their brilliancy; it will imbue us with some of their beams. Do not then put on your righteous-indignation look at seeming frivolity (?) of people whose inner life you know nothing of; they may be resting a gigantic intellect which will give you thoughts lifting you away from self into a beautiful life full of happiness. More happiness and less sighing will give us a healthful, contented people with broad and right ideas of that important word *practical*.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.  
—Adam Clarke.

## Purified by Fire.

"God purifies the soul as refiners do metals in the furnace. Gold cannot be purified but by fire, which gradually separates from it and consumes all that is earthly and heterogeneous: it must be melted and dissolved, and all impure mixtures taken away, by casting it again and again into the furnace; thus it is refined from all internal corruption and even exalted to a state incapable of further purification. It now no longer contains any adulterate mixture; its purity is perfect, its simplicity complete; and it is fit for the most exquisite workmanship. Thus we see that the divine Spirit, as an unremitting fire, must devour and destroy in us all that is earthly, sensual, and carnal, and all self-activity, before we can be fitted for, and capable of union with God."

For Mental Science Magazine.

## The Church Clock.

Suggested on passing the old First Baptist Church, Providence, R. I., Nov. 10, 1887.

DR. E. R. KNOWLES.

When winter winds are cold, and trees are bare,  
The Church-tower clock displays the time exact;  
Each hour, each minute, plainly indexed there,  
Instructs us clearly when and how to act;  
But when the sunshine foliage clothes the church,  
And summer joys enrich the hidden spire,  
We see not then, for then we vainly search  
To find, how swift or slow the days expire.

Thus fortune at its height conceals the guide  
That daily should direct our upward way.  
And prosperous growths and flowery tendrils  
hide

The hand which marks and measures every day;  
But when a hapless change despoils our power,  
And scatters far the pomp that dimmed our view,  
We read our duty clearly every hour,  
And know, O God! the time to look to you.

Have a good conscience and thou shalt have joy.

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is earnestness, invincible determination; a purpose once fixed, and then death or victory.—Buxton.



## Gems by O. W. Holmes.

Beware of rash criticisms.

We get beautiful effects from wit.

Insanity is often the logic of an accurate mind overtaken.

The race that shortens its weapons lengthens its boundaries.

The world has a million roosts for a man, but only one nest.

I really believe some people save their bright thoughts, as being too precious for conversation.

Nature plays at dominoes with you; you must match her piece or she will never give it up to you.

The great minds are those with a wide span, which couple truths related to, but far removed from each other.

Laughter and tears are meant to turn the wheels of the same machinery of sensibility; one is wind-power, and the other water-power, that is all.

There are songs all written out in my soul, which I could read, if the flash might pass through them,—but the fire must come down from heaven.

When one has had *all* his conceit taken out of him, when he has lost *all* his illusions, his feathers will soon soak through, and he will fly no more.

At thirty we are all trying to cut our names in big letters upon the walls of this tenement of life; twenty years later we have carved it, or shut up our Jack-knives.

If I had not force enough to project a principle full in the face of the half dozen most obvious facts which *seem* to contradict it I would think only in single file from this day forward.

Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.

A man who is willing to take another's opinion has to exercise his judgment in the choice of whom to follow, which is often as nice a matter as to judge of things for one's self.

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them.

## Station of "Rest."

REARRANGED BY A. J. SWARTS.

As we speed out of youth's sunny station,  
The track shines with beauty and light;  
But it suddenly shoots over chasms,  
Or veils with the shadows of night.

Happy hearts, that were brave in the morning,  
Are filled with repining and fears,  
While they pause at the city of sorrows,  
Or pass through the valley of tears.

But the way of this perilous journey  
The hand of the Master has made;  
Amid its discomforts and dangers  
We should not be sad, nor afraid.  
Paths leading from light into darkness;  
Ways plunging from gloom to despair,  
Wind out through sorrows of midnight  
To fields that are blooming and fair.

While pausing at cities of trouble,  
Or waiting in valleys of tears,  
Be patient—the train will move onward,  
And rush down the track of the years.  
Though the shadows and tunnels surround us,  
So we catch not one gleam of day;  
Yet near us bright cities are laughing,  
And merry hearts peal forth their lay.

Before us eternal, forever,  
Under fair hills of the West;  
The last, final end of our journey,  
There lies the great Station of "Rest."  
'Tis the great central point of all railways;  
All roads center here where they end:  
'Tis the final resort of all tourists,  
All rival lines meet here and blend.

All tickets, all coupons and passes,  
If stolen, or begged for or bought,  
On whatever road or division,  
Will bring you at last to this spot.  
Whatever the joys you are seeking,  
Whatever your aims or your quest,  
You shall come at the last with rejoicing  
To the beautiful city of "Rest."

We'll part with our burden or baggage:  
'Twill be stored bye and bye out of sight;  
We'll bid it farewell and forever,  
But we'll bask in the realms of delight.  
'Tis not life, it's a ghost, or a shadow,  
A phantom we'll not wish to find.  
Our being is Spirit, immortal,  
Not a form of sensuous mind.

We'll mingle in joys all immortal  
With those who have loved us the best:  
Vernal hopes of Life's weary journey,  
We'll find at the Station of "Rest."



# THE MOTHER'S LOVE DEPARTMENT.

"Our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

For Mental Science Magazine.

## Hold On.

CHAS. W. CLOSE.

Though the way be dark and drear,  
Do not harbor doubt or fear;  
Do not waste the time in tears  
For the length of weary years  
In store for you. Hold on to hope,  
And with your present duty cope!  
Let no longing glance be cast  
Toward happiness that now is past.

But no past nor future know,  
Only to your duty go;  
Doing what you have to do  
With no thought to trouble you  
Of what the future has in store,  
Or of past joys to come no more;  
But with patience wait the dawn;  
Do your best, and just hold on.

For never yet was there a day,  
But with the night it passed away;  
And never yet a night so long,  
And never a trouble yet so strong,  
But with the burst o' the sun's clear ray  
It melted, and faded, and passed away;  
And many a battle fierce is won  
By the simple process of holding on.

Bangor, Me.

## Interior Peace.

PERE LOMBER.

Interior peace is within the reach of all those who labor to acquire it, and can be wrested from none except by their own negligence. We are not ordered to ascend unto heaven or to descend into the deep abysses, or to cross the seas to seek and obtain it; it is quite close to us, it is within us, at the very bottom of our hearts. There it was found by all those whose interior peace the world and the devil seemed leagued to destroy, and who, in fact, would

never have enjoyed a single moment's repose, had they not taken refuge in that interior solitude, into which devils or men could never penetrate. It was found there, even by those who had vainly sought it in the solitude of deserts, because like an abstracted man who everywhere searches for what he holds in his hand, they sought without them and afar off what was near them, even within their bosom. There it was found by those who had labored in vain to procure it by austerities and other painful exterior exertions, but who afterwards perceived with surprise, that far from being at a distance, it was quietly sitting at the door of their hearts (Book of Wisdom vi. 15), and easily to be met with the moment they determined to enter into their own interior.

Interior peace, it is true, is a hidden treasure; but it is hidden in your soul, and that only under a weight of idle vanities and trifles, which it depends on yourself to remove.

## Talking and Living.

"Much preaching hath made many godly talkers; but it is grace in the heart, and truth in our inward parts, that makes godly livers; and to a fulness of this heavenly treasure no man can attain, but by denying such motions as the eternal light of righteousness in our inward parts, shows us to be unjust and dishonest; for in denying the evil, we choose the good; and as the growth of sin stands in our ill-doing, so the growth of grace stands in our well-doing."

"Great talkers are like leaky pitchers, everything runs out of them."



## Our Influence.

### SELECTED.

It is a demonstrable fact that we impart an influence to every thing with which we spiritually come in contact; which influence may be detected by those who are highly susceptible to impressions. Hence we impart a sphere characteristic of our spiritual condition, which is continually sending forth its influence, tending to reproduce itself. If that sphere be one of truth, purity and justice, we are adding momentarily so much to the redemptive influences of the external universe, and in view of this the future will rise up and call us blessed.

From *The World's Advance-Thought*, Salem, Oregon.

## Soul Communion.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through *The World's Advance-Thought* for Soul Communion of all who love their fellow-men, regardless of Race and Creed—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Boston, Mass.....	3:23 p. m.
Burlington, Vt.....	3:18 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Buffalo, N. Y.....	2:55 p. m.
Columbia, S. C.....	2:43 p. m.
Cape Horn, S. A.....	3:43 p. m.
Cape of Good Hope, Africa.....	9:23 p. m.
Chicago.....	2:20 p. m.
Detroit, Mich.....	2:38 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Fredrickton, New Brunswick.....	3:43 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Iowa City, Iowa.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.

London, England.....	8:11 p. m.
Lecompton, Kan.....	1:48 p. m.
Little Rock, Ark.....	2:03 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Nashville, Tenn.....	2:23 p. m.
New York City.....	3:15 p. m.
Norfolk, Va.....	3:05 p. m.
Omaha, Neb.....	1:38 p. m.
Philadelphia, Penn.....	3:11 p. m.
Pittsburg, Penn.....	2:51 p. m.
Rome, Italy.....	9:01 p. m.
Savannah, Ga.....	2:48 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Santiago, Chili.....	3:28 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
San Francisco, Cal.....	12:01 p. m.
Vienna, Austria.....	9:21 p. m.
Vera Cruz, Mexico.....	9:48 p. m.
Walla Walla, Wash. Ter.....	12:18 p. m.
Augusta, Maine.....	3:33 p. m.
Baltimore, Md.....	3:08 p. m.
Berne, Switzerland.....	8:41 p. m.
Berlin, Prussia.....	9:09 p. m.
Constantinople, Turkey.....	10:11 p. m.
Columbus, Ohio.....	2:38 p. m.
Caracas, Venezuela.....	3:46 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Dublin, Ireland.....	7:46 p. m.
Edinburg, Scotland.....	8:01 p. m.
Dover, Delaware.....	3:09 p. m.
Kearney, Neb.....	1:33 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Honolulu, S. I.....	9:51 a. m.
Jerusalem, Palestine.....	10:31 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lima, Peru.....	3:04 p. m.
Milwaukee, Wis.....	2:18 p. m.
Montreal, Canada.....	3:13 p. m.
New Haven, Conn.....	3:18 p. m.
Newport, R. I.....	3:28 p. m.
New Orleans, La.....	2:11 p. m.
Ottawa, Canada.....	3:08 p. m.
Panama, New Granada.....	2:53 p. m.
Paris, France.....	8:19 p. m.
St. Petersburg, Russia.....	10:11 p. m.
St. Louis, Mo.....	2:11 p. m.
St. Johns, New Foundland.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Smithtown, Jamaica.....	3:36 p. m.
Springfield, Mass.....	3:21 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vicksburg, Miss.....	2:08 p. m.
Washington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.



# MENTAL SCIENCE MAGAZINE.

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## EDITORIAL.

### Philosophy of Divine Personality: How Christ is with Us.

Depending on divine spiritual aid we submit a few thoughts which may tend toward harmonizing honest thinkers. Common thought which claims that God is personal means well; also we see motives as honest with those in our Mental Science, who so stoutly deny the personality of God that they also deny human personality.

Wisdom is obtained from correct recognition of personality, but not by trying to find a personal God or a personal Satan aside from the one and only personality. If you ignore our mortal body and claim that it has no organs or parts, it seems to tend toward neglecting its proper care, else to appear inconsistent by essaying to care for that which is naught.

I think the mistake by common thought is seen in too great a recognition of the body by believing it the real, while the apparent mistake by very respected workers in our science is in denying that there is a body. A better way might be to say that from the plane or bar of judgment exercised by sense, the body is the real, while from the plane of science or understanding it is not. The ideal or perfection held out for our attainment is ever causing our

mortal or sense nature to change, to rise to greater heights; and from this fact of its changeability it is not the real. The real must ever be the ideal. The ideal is that spiritual essence and form which we are, as reality or being; while sense manifestation is that which must, from its sluggish sensuality, make growth or attainment desirable.

To Truth or reality there is no evil, pain, disease nor death, while to sense-mind all these and much more seem real. The real is invisible, and is ever at work in this our personal body which we have thought to be the real. There can be no progression unless there is something to progress from and something to progress to. That which progresses cannot be the real, but that toward which it progresses is the ideal or real. While then the ideal is to be attained or sought, that which strives to attain must be something, and for this reason we regret that many of our friends in science call it "nothing." We shall respect all the workers, though we see differently in a few thoughts.

It is right to teach that the invisible Principle within these bodies is the essence shared by the body and by all-extended Spirit. It is wise to know that all phenomenal bodies or objects are *visible mind*, even the visible thoughts of Supreme Intelligence assuming identity or existence, but it is not wise to call these visible forms "nothing."

To our candid readers we offer that which commends itself to us as the best solution of the problem claimed to be mortal and immortal, personal and impersonal mind. Looking at the beginning of mortal or manifested man, we always see personality. While we dwell upon the seeming conflict in this personality, it has been natural to reason that there must have been two other personalities acting upon personal man. While in the past the visible or sense body has been regarded the real, it was impossible to conclude that the ancient or first pair could have been



acted upon by invisible force, hence other personal expressions were claimed to have been there. As the highest and best form is the human, it has ever been claimed that the other two personages—God and Satan—were like the human in form. No higher idea ever appearing, those who hold to the doctrine of a personal God, have been obliged to reason that the person or form of God was the same as the person of phenomenal man.

Opposition is the true law of spiritual growth, and hence a seeming strife has, for wisest purposes, prevailed in the human personality from the first. To inaugurate and maintain this strife or warfare in our personal form, error reasons: "There were two others of visible shape and they are somewhere yet." This error or evil belief is yielding rapidly now that the age of Science has come, or the understanding that the ideal, or spiritual, is the real.

But was there no personality formed at first? Yes, it is the one we see and handle, and which belief calls us. The same forces which strove with the first pair, are in moral strife with us. It was then and is now the strife between the divine and the carnal mind of our personality. It is that meant by Paul: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Again referring to that which he called a law in his body, he said: "When I would do good, evil is present with me."

The trial is in force to-day with us all. The person or personality was then, and is now, but its only expression is our visible form.

In this are the polar or opposite invisible forces above named, and from the semblance of duality, these give sanction to belief in a separate personality as God, and another as Satan. Such was wrong conception or error. If our thinker is ready, he can receive now the understanding or blinding of the two extremes, personal and impersonal. Both extremes are urged as Truth, and both are seeming opposites.

The harmony or Divine Philosophy of this controverted problem can only be seen upon recognition of the one who is also two, and though two, is only one. The organic visible mind, or mortal body, is one and the same. The carnal or sense mind is neither separate nor distinct from the body, nor is the body separate or distinct from carnal sense mind. These so-called two are a unit, or but one. It is proper to call a rock by its other name, a stone, and it is proper to call a stone by its other name, a rock. When all reach the fact that visible or sense objects are mind only, the contradictory term "matter" which is a statement of error, will never be used with approval, but with the same disapprobation that we have held toward evil, ignorance, or Satan. If our thinker is unfolded to spiritual perception, he can now see that impersonal Deity is omnipresent Spirit or Ego within and without the body, which body is naught but mind. This immortal spiritual essence is the omnipresent Life, or intelligent Principle called Soul or God, and hence of Infinite extension. It is not the sense body, yet is in it, and can never be separated from it, because it is the universal creative Force in all phenomenal objects. It is everywhere, and because it is everywhere no personal reality is anywhere.

Every visible or sense object is the sum total of existence; while Being is the sum total of universal invisible Substance. Being is the total of that which mortal sense calls "nothing." Eternity is the thought which we call Being, the *Ali* or *Now*. This is the Mental or Spiritual Scientists' claim for impersonal Spirit or God. It expresses its myriad invisible ideas in phenomenal or mind objects. When these ideas formulate or assume existence, you have the manifested or personal ideas.

Now as this personality which we call the human form is the highest idea, thought or manifestation; it is, from this fact, a Divine Form. It is the divinest,



best or highest that it was possible for the All of Intelligence to produce. This thought gives us the best conception of Divine Personality. It is however this personality which we call human or mortal, but which we also call Divine, because there is no other that equals it. Angels or spirits, if such there be, are said to result from the human form; this gives it pre-eminence in personality. There is in fact no other personality; there never was and never will be. In this are the highest forces of good and the greatest forces of so-called evil. Both are in seeming conflict and in possession of the form that both extremes claim, just as the two poles of the earth rightfully claim their one center. Here then in our divine or human organism we have the highest manifestation of Deity, while working without and within it, is Spirit or God impersonal.

The body is the thing produced; the thing produced is not the producer, but this produced manifestation is the highest idea or manifested thought of the producer. God has created no object that shares His wisdom and honor so fully as does the human personality. This is the highest glory of the Supreme Artificer of Nature. Here we have the schism or strife ever contending in this highest expression. This divine human strife is all there is of moral good or evil. The seeming strife is wise and good, and is for the perfecting of this supreme manifestation, the personality of man. It is proper then to say, there is no divine form because it is human; and it is also proper to say, there is no human form because it is divine.

This is not the personal God of theology claimed to be separate and distinct from our phenomenal form, nor does it permit one human form only to be Divine, but claims impersonal Deity everywhere, and in all, making true the prophetic declaration to the woman, "Ye shall be as gods." This same form was the only "garden," it was and still is the "Tree of Life," also "the tree of the knowledge of good and

evil." The vital organs of this tree are constructed in true shape and these are the "trees of the garden" in which the serpent or carnal mind of man and woman is hiding throughout the body.

The "River of Life" had "four heads" and flowed in four opposite directions. This river is the vital circulation or life in this divine human temple. "Out of the heart are the issues of life." The two auricles and the two ventricles of the heart are the four heads of the "River of Life." True understanding knows that the brain is north in this human epitome of the universe. The river went out in the four directions to water all the garden. Blood, under the magnifying glass, is found to be three-fourths water and clear as crystal. If our reader cannot see that the brain is "north" while the body is erect, he can regard it so if our man is lying with his head to the north. Then the feet will be to the south. His arms now spread eastward and westward we have the four opposite directions. All will now see that the vital circulation while the form lies thus, is flowing out from a throne or center; from four heads and to the north, the south, the east and the west. It flows in the same general directions when the body is erect.

The book of Revelation was given through inspiration, and the intelligence that spoke through John was the same that told of this river in Genesis. John says: "And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the lamb." The human heart is the most sacred throne of God, for God is the impersonal Love, the Life or Spirit of this Divine temple. Again we quote, "Out of the heart are the issues of life."

Our common theology has never looked in the right place to find the river. It has looked in Oriental lands only, and yet the Bible has named it as in various places. While inspiration has represented God and heaven upon the earth and in the human form, theology has insisted that these two



thoughts were distant in space and local, instead of distant in time and ideal.

The best thought to-day claims that the "Ethiopia" which was compassed by the river Gihon meant the earthy, ethiopic or dark form of the ancient races. This vital river in the arm and hand "compasseth" the whole body or earthy man, for it encircles all; it sweeps a radius above the head and beneath the feet. This is the meaning. All should know that a mere river cannot flow around a nation. Theology will find a hard task in its search for this "river of life" and its "four" outflowing rivers or directions, unless it ceases to cherish its ancient, mythical notion, and ceases to believe that a river ever could compass or encircle a tract of land or a country.

The first or ancient races were not white, but were ethiopic, swarthy black. In color the Anglo-Saxon can only claim the "roseate hue" to-day, hence we must progress to obtain the white or more spiritual body. Through the evolutionary or progressive march of ages, the race is in quest of the ideal form, a form or personality that will never be subject to pain, disease or decay. Anciently the days of man were extended to hundreds of years, but through sensuality they have been greatly shortened. The evolving struggles have brought us on so that to-day we are passing into the new. Through the rebound from lower to higher, we hope; we reach out to secure, to grasp immortality in the body, for we approach now the age that the "days of a man shall be as the age of a tree." Trees stood then a thousand years.

This body redeemed through a redeemed or saved mind is the ideal before us. When the laws that perpetuate this form, this human or divine personality, are learned and lived, there will be "no more death." When this holy personality is freed from grovelling sensual mind, it will retain its vigor forever. "If ye keep my sayings ye shall never die." In this day of grand or Christly appearing, we thirst

for that purity of soul which is "without spot or wrinkle."

While the personality of Jesus passed quickly through the change or transit of so-called death, yet the real, the invisible spiritual entity, was and is immortal. It was the highest ideal; it survived the dissolution of the mortal. The speedy dissolution of the body was the assuming of immortality, even the fulfillment of his science of understanding that said: "No man taketh my life from me, I have power to lay it down and I have power to take it again." When the sense form passed from mortal sight by the processes of spiritual natural laws, it did not yield entity or being; it simply yielded sense, the "ghost" or illusion. It was capable of revelation and identity, and then of reassuming invisibility or losing outlived form. His name, life and spiritual presence have, as he declared, remained with his followers, even all of us.

Surely, the fact that the Christian religion or Christianity, which sprung up after the crucifixion, has remained with us, must be admitted. In all adherents to this religion, Christ certainly is. If Christ has not been the rallying name for the Jew, the Buddhist, the Turk, etc., it has been for Christians. Who cannot see how Christ—not the form Jesus—has been with us always? Christ is Principle or invisible Deity, even that which inclines us to the Christian civilization in contradistinction to the other religions of the world. Christ is not a man, a visible king, and never was, but is that anointing, extended power or saving influence founded and perpetuated by the divine teaching and works of impersonal spirit through Jesus as the instrument. Jesus the body was not the worker; the power was invisible Intelligence and this was made Christ to us. If this fact appears to your understanding, you then have the "appearing," which is the "coming" long promised.

Looking from this culminating power to certain human personalities which it is



producing, and soon to be known, we have the ideal, example, or personification of wisdom with the plans or laws for the new kingdom. The laws are engrafting in the minds of millions who await the acceptance of Truth under the "new name"—Science. This is the Judge which was to come quietly as a "thief in the night." The laws of the new kingdom are forming in our inner natures, even in our minds. Speaking for this day now upon us, inspiration said: "I will put my laws into their hearts, and in their minds will I write them." This is mental or spiritual understanding. This day has the true solution of being which knows the Christ, the spiritual, to be the real, and knows that Jesus, the flesh, "profiteth nothing." This understanding of Divine Science is the end of material means for salvation, or for cure. This science is the key to life, as the Christ in Jesus comprehended it, but not as theology in its worship of body believes. The divine speaking intelligence said: "Lo, I am with you alway." This spiritual Christ, forever invisible to mortal eyes, yet in us all, is the ideal or highest thought, and can only be comprehended as the pattern by which we are to try and judge our spiritual growth.

The personality we have presented as the human divine personality is the highest manifested form; but the highest of all, or that to which we should aspire, is the ideal spiritual attainment, mirrored in the mind of a form without sin, pain, disease or decay. This latter is the spiritual identity.

As Jesus, viz: the body, disappeared, dissolved to indiscernible Spirit—which meant his going to the Father—so our sense body will go; but as his goodness was his greatness, so our immortality will have a form, and will be as certain as the eternity of Good.

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## Happy New Year.

We are not going to advise you to "turn over a new leaf," nor to make a thousand and one new resolutions. Our reason when 'tis desired to turn over a new year or resolve anew, it should be done at any time, regardless of any special day, month or season. We offer the New Year's greeting to all in a purely social sense. Christmas and New Year's are social holidays, are full of delightful memories, and their periodical return is marked by profitable as well as pleasing impressions.

As this is the season when it is customary for every one to give holiday presents, and when every merchant advertises "Here is a place to buy holiday gifts," we think it would not be inappropriate to recommend to our readers that the MENTAL SCIENCE MAGAZINE would be one of the most profitable gifts they could give. Wishing a Happy New Year carries with it the thought of means and conditions essential to happiness, and as the very first means is health, as the world is bound in iron chains to death-dealing drugs, since the MENTAL SCIENCE MAGAZINE is releasing the world from this cruel bondage and slavery, we feel like being more earnest in recommending our MAGAZINE as a holiday gift, because of the additional resources for happiness it can confer.

The Old Year has been full of excitement, full of movements of interest, full of intense reform thought in all directions. Great progress has been made not only in the physical but in spiritual science. From this universal activity we do not derive hope and courage. There was a time in the past when a New Year's promise made up the sum of comforts to the mind and spirit. So far as our journal enterprise is concerned, we shall continue none of our energies and efforts for the well-being of humanity. The progress



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the cause in this special reform in which we are working has made great strides; its extension has surpassed the anticipations of the greatest enthusiast, and the principles on which Spiritual Science is based, are so enduring that we close this greeting with more confidence than in any past year.

That the coming year will bring to man such light as will give him true cause for rejoicing—rejoicing that he lives in this age, and rejoicing that, as the past has worked for the present, so we shall be able to discharge our obligations to the future with a degree of satisfaction.

A. B. A.

## Eastern Work.

### NOTES FROM THE EDITOR.

Since we reported our work in the East one month ago, we have given the most of our time toward the preparation of our book, which we hope to issue soon. It is designed to give the scientific or new interpretation of the leading claims of theology, hence to be the understanding we wish to impart to those who take our Normal Course, either at Chicago or by the Post-graduate plan. We hope to be more definite about the book and this course in our next; did not design to refer to either herein, further than to account to our readers for the greater portion of recent time.

I gave one parlor lesson at Foxboro, Massachusetts, in November. Some good people attended.

I have remained chiefly in Providence, Rhode Island. George D. Choate of Boston, and several other healers, have done some good work here.

Mrs. H. M. Hopkins, of Providence, was cured by the science and instructed. She went also to Cincinnati, Ohio, and graduated from Mrs. Yates' Metaphysical College, and returned home to enlarge her work. Her energy and business tact are developed to a high degree. Last Septem-

ber she associated various excellent ladies with her and organized the Rhode Island Metaphysical College, at 17 Spring street. Mrs. Hopkins is the President and teacher. The building is new and well-selected, and the double parlors will seat about two hundred people. We gave two discourses here on Sunday the 4th of December. The college was crowded and a very growing interest manifested.

It seems very probable that some of the healers at this institution will organize another school and conduct it themselves; in fact, such a move is now projected, and our next may have good words for them. However this may be, the College has become associated with our University, so that its students may possess our diploma. Students coming here will receive a course by Mrs. Hopkins, also proper evidence of their graduation. At the same time they will be entitled to our Chicago Diploma, by virtue of the College being associated with the University, and the fact that its President has also graduated under our instructions. She will soon take our Normal Course. This is the same plan or relation held by Dr. Cowdery at Hartford, Connecticut. Since we associated him in November, he has increased his work and aided several to take our Non-Resident Course, which entitles them to the same diploma. He reports good things.

We expect to associate other good institutes, schools and teachers, whose chief motive appears to be for the cause and humanity rather than mercenary. This entitles such to their card in the MAGAZINE free of charge; and very likely to our pen recommending students to them, for our work must apply in many places, and not merely to Chicago. We may in future visit some of these colleges and institutes to give a private or public lecture should they desire.

At Taunton, Massachusetts, we gave a parlor lesson to a fine company on December 9th; also at another residence on the 14th. The noble gentleman of the last



residence has been a confirmed invalid for six years. We gave him a former treatment, and ended this lesson with a general treatment. At the close he got up, to the surprise of his neighbors, and walked twice through the room, and twice out to another room, opening two doors alone. He left his crutches by his chair, and by the time he had walked thus and stood around talking for some time afterward, it looked as if he stood as erect as any. It was no ordinary case, and I could surprise my reader by giving the condition of his limbs and arms. All physicians have failed. Four years ago a Boston teacher taught a course of C. S. lessons in his residence, and treated him many times. He has, since that, taken two dozen treatments at Boston, by another. We left him the next day in fine hope and should have it a perfect cure in about two weeks, could we follow it up. His neighbors offered to come in and treat him together. He will get well.

On Sunday, December 18th, we are to give another discourse at the College in Providence, and on the evening of the 19th a single lesson at \$1 admission. Preparations are being made for me to give a course of twelve lessons at the College, beginning January 2d, 1888. Tuition, \$50. One so well qualified as Mrs. Hopkins will be expected to teach some of the lessons of this course, and she will do so.

If Miss Ada B. Ayers, our assistant editor at Chicago, still proves adequate as manager of our office work, I shall be pleased to visit a few more New England points, and then work some at several cities in New York. May not instruct a course after leaving Providence, but may give a lecture or lesson at other places. If our friends at Baltimore, Albany, Philadelphia, Cleveland, or other points, will report a desire for one lesson, would be pleased to meet them on return to Chicago. I can be addressed on *this* at Providence, R. I., but on *all other matters* address me at Chicago.

The Science is not entered into by people of the East as readily as by western mind. We have been surprised to note this fact. It is true, however, that the cause gains nicely, and there is much credit due all the workers. They are a good class of people and deserve all the compensation they get and more.

Providence, R. I.

## God Favors It.

Many of our readers are favorably considering our Non-Resident Course, and intend soon to take the same. All who desire to know how to begin, should write our office for a circular called "Definite Directions." It is an able pamphlet and will be sent to any address for twenty cents in stamps. Order these and let the interested know.

Reading people are finding out the fact that many church and other universities and colleges are authorized by law, as we are, to instruct students at their homes in their lines of work, without any expense of going abroad. Another university in Chicago has seventy able Professors identified with it abroad in the absent instruction for which it is chartered.

Who has not heard of the popular Chautauqua University courses? If the noted and national Rev. J. H. Vincent, D. D., founder of the Church Extension Society of the M. E. Church, can be led to the work of graduating students by mail, and the authorities of said church endorse him, why cannot reform lead us to graduate students abroad? Remember we are legally chartered to graduate students at the distance, to give diplomas and confer literary degrees. The following from *Harper's Weekly* may interest many and confirm what we say:

"The founder of Chautauqua, Chancellor John H. Vincent of the Chautauqua University, has a genius for hard work. He never knows what it is to have an idle moment. Besides his arduous labors in



connection with Chautauqua University, he is General Superintendent of the Sunday schools of the Methodist Episcopal Church, and edits a paper called *Our Youth*. His Sunday school visitations keep him a large part of the time in railway trains, but he carries on his work there the same as at his desk. A stenographer and a type-writing machine are constantly with him, and his thoughts fly with the flying train. At the same time Dr. Vincent makes speeches, writes books, edits manuscripts, and dictates more letters in a day than most men do in a month. And yet, with all his work, Dr. Vincent never seems to be in a hurry, and if it was not that he has to stop the treadmill occasionally and take a holiday, his friends would never know how busy he is. His holidays, however, mean only another form of work. When he was abroad last winter he was on the wing all the time, and attending to no end of business.

### To Our Readers.

Many have written for a photograph of the editor; some have invited him to have his portrait engraving in the *MAGAZINE*. Mr. Swarts has never named any purpose in this direction. His friends have been obtaining in a private way perfect cabinet portraits of himself and Mrs. Swarts. He is now in the East, but keeps writing us to "boom the *MAGAZINE*," and as we have access to the negatives, or artist, we have decided to adopt a plan of our own. We will send either of the above good portraits to every new yearly subscriber to *MENTAL SCIENCE MAGAZINE* on receipt of our subscription price, \$1. This offer will apply only to those who begin with our January, 1888, issue.

Those who are subscribers now and may wish either portrait, will receive the one they desire, by selecting from our book-list on back cover, one dollar's worth of books or pamphlets, and by enclosing the dollar. If both portraits are desired enclose 25 cents extra, the cost of one, else remit \$2 for this amount of books, and both portraits will be sent you.

This offer may apply to the "Healing Formula and Text-Book," including the "Question Book" belonging with it. Both of these are by Mr. Swarts and used for his Non-Resident Healing Course. These are offered now for \$2, they are not sold separately. No other premium can be given when the portraits are sent.

ADA B. AYERS, *Managing Editor*.

### Monuments in Contrast.

The Providence, Rhode Island, *Journal*, echoed a hit which the *New York World* recently made against Christian Science. Mrs. H. M. Hopkins, whose college has associated with the Spiritual Science University, replied to the *Journal* editor in another Providence paper. The reply was able throughout. From it we extract a few lines:

"There are many living monuments to this science who can testify to the practicability of it, and how much they have derived from it in benefits aside from physical healing. We confess that there are a far greater number of monuments to medical science, but they are dumb, they cannot testify. The charity of open minds will not condemn, unheard, the claims of Christian Science."

### Items.

We always welcome the good articles for our columns sent us by teachers, and others interested in the science. Let us hear from you.

If subscribers who do not receive their *MAGAZINE* regularly, will kindly inform us we will rectify all errors. Write us good naturedly, we do not intend to slight you, but sometimes mistakes will occur.

Dr. Cora Ellison, San Francisco, Cal., a bright light, and a famous healer, looked in upon our *sanctum sanctorum*. She goes back to California, having been busy in works of good for some time at Minneapolis, Minn. We are always glad to see the Dr.

Mrs. Nellie Fay Fairchild, of Hammon, N. J., a student of Dr. Jean Hazzard's, has paid him a most graceful tribute dedicating to him her musical composition "Prof. Hazzard's Grand March." She has kindly sent us a copy; it is very melodious, the bass chords very rich and full. The piece bids fair to become a favorite where ever introduced.



We have now on sale "A Reason of the Hope that is in Us," with a prayer and pledge by Rev. W. A. Moore. This little pamphlet of sixteen pages is now in its second edition, and is having a good sale. The prayer and pledge will prove very helpful to pupils and patients. Price, 10 cents.

Workers for Truth, send 30 cents to our office and order one dozen of the neat little pamphlets, "Christian Theosophy Defined," by Dr. Dewey. We will send at this rate to all who wish, and yet they are 10 cents per copy at retail. Don't forget to send for his other pamphlet, "Scientific Basis of Mental Healing," price 10 cents. He is one of our clearest writers.

Prof. B. J. Butts, Boston, Mass., author of "Hints on Metaphysics," and Mrs. S. B. Butts, are visiting Chicago and suburbs. They are open to calls for lectures on the Science of Health. Address them for the present at Oak Park, Ill. We were pleased with a call from the Dr. and his estimable wife. They are capable teachers and we hope they may find a good field for work among us.

Dr. Jean Hazzard, of New York City, has just completed a successful series of lessons, and now opens a second class of more than 50 pupils, at Jackson, Mich. We are impressed that the Dr., never does anything by halves, and his scholars should come from his teachings good clear Scientists. Dr. don't forget to tell those good people how much the MENTAL SCIENCE MAGAZINE will help them in their work.

Julia Anderson Root, 21 W. 31st Street, New York City, made us a pleasant call last week, en route for Peoria, Ill. She will deliver a course of lectures there, remaining probably two weeks, teaching and healing. She spoke with much pleasure of meeting her former class at Peoria. Mrs. Root is one of our most earnest workers, carrying a goodly supply of sunshine with her. Her head-quarters are in New York City as above, where she may be addressed.

Dr. Jay Cowdery at 1 Goodman Place, Hartford, Conn., is authorized to arrange with students for either our Non-Resident or Normal courses. He is an excellent gentleman, has instructed many students in the Science, and our next will no doubt report him traveling with us in the East, arranging for our lectures and discourses at various points, as also securing students for above courses. We may have some definite and special interests to report at Hartford in our next that will show him over our Connecticut School.

The editor writes, that in the future he will make his own writings in the MAGAZINE quite brief. Now that this example is to be given, we hope that many of the workers and healers will write brief articles and accounts of the work in their vicinity. This will help their work and ours as well. We wish to say more in behalf of other schools than of our Chicago local work, and thus make the MAGAZINE an organ for the cause at large. It, no doubt, has a more general circulation than any other in the science ranks. It is aiding every author and worker, and will continue to do so.

Teachers, or independent schools of science, in any State, who desire to associate with our university and thereby extend to their students a creditable and legal diploma, are invited to correspond with A. J. Swarts, the president, at 161 LaSalle St., Chicago. He will make valuable suggestions to such, and to others who desire to open schools or institutes. For 25 cents he will send a printed confidential circular, special to those who would open institutes. Title of circular is "How to Organize Institutes." This will direct them how to proceed in a proper organization of their own. Of course this is to students in the science, who have the cause rooted in their hearts. Order the circular and see the special offers made to become teachers of Truth.

Our subscribers are entitled to our kind regards for being so patient, and for renewing so promptly, when our red X is on their magazine, indicating that their subscription has expired. Nearly all are renewing and our list increases finely. We see no better way than to continue this form of notice, unless our friends will act upon the following, which will enable us to omit its use, and the circulation will be increased. All who have kept their receipts or will, in the future, and will renew a month before their subscription expires, will thereby secure the MAGAZINE three months free for another. They should, with their renewal, send us the dollar therefor, and the address of the friend to whom we may also send it on this offer. Please do this, and thus aid the work. THE EDITOR.

## February Class.

Write us promptly regarding this class. We shall endeavor to make it one of special interest. It convenes on the 14th.

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## Literary Reviews.

**START RIGHT, OR WHAT IS A MENTAL CURE?** with ANSWER to DR. BUCKLEY, by Mrs. E. H. Cobb, author of "Reason Why," is one of the best pamphlets we have received for some time. It is philosophical, concise and excellent. Postpaid, 37 cents.

**THOUGHTS OF HEALING**, by Lydia Bell, 1418 Broadway, New York City. Literature on this subject is multiplying so rapidly that scarcely a day passes without some new book, pamphlet, or magazine comes to our desk. And this is another bright little gem that is well calculated to help along our glorious reform. It can be ordered from us or the writer; price 20 cents.

**THE FIRST COMMANDMENT.**—This is a Christian Science sermon, by Prof. Theo. Gestefeld, on a subject which is very old, but its new interpretation, clearly expressed, is another evidence of the exalting influence of Spiritual Science. It is additional proof of a natural demand for more light, keeping pace with the universal march of mind. It indicates that while Christianity is eighteen hundred years old, it is only just beginning to be fully and entirely understood. The price of the lecture was not given us; this can be learned by addressing the author at Central Music Hall, Chicago.

**THE POPULAR CRAZE—CHRISTIAN SCIENCE**, by Ursula N. Gestefeld, is the latest pamphlet from her prolific pen. Twenty-nine pages; price, 35 cents. As a popular craze she has given many apt quotations from the world which, of

course, hold up the Science in a ridiculous light. She has made a disposition of these quotations which is sensible and scientific. In her exposition of Christian Science, her usual good sense and fairness, free from extremes, are manifest. The work, taken together, is so much more philosophical than many of its kind, that it will be read with profit, and we can heartily recommend it.

**EARNEST WORDS**, a monthly magazine, literary, scientific and reformatory, Earnest Words Publishing Company, 1398 Broadway, N. Y. This is a new work, of which this review is of volume one and number one. Its motto is: "Nothing need be destroyed but ignorance," and each page of the work has not for a moment lost sight of its motto. We have some acquaintance with the editors, and this would be sufficient to give it our endorsement, but aside from this, the thought expressed is vigorous beyond the average of magazines. The editors possess some very dietetic knowledge, which is expected to be gradually given to the world in this work, and it is a knowledge that will be of great value to humanity. For reducing obesity, the system is without a parallel. Price, \$1.00 per year.

## Correspondence.

**BARRE, MASS.**—Have only time to say go on with your good work, and may blessings attend.  
J. A. R.

**NEWPORT, VT.**—Hope to meet you in Boston, and thank you for all the uplifting that has come to me from your editorials.  
E.

**HANNIBAL, MO.**—Although an old allopathic physician, I find I am lonesome without the *MENTAL SCIENCE MAGAZINE*.  
G.

**CHAMPAIGN, ILL.**—The Formula is worth its weight in gold. Mrs. Swarts' beautiful explanations and bible interpretations are grand and uplifting. I shall always be glad to meet her, both as friend and instructor.  
A. A.

**BROOKLYN, N. Y.**—I do not wish to lose one number of your JOURNAL, and hasten to renew my subscription. You have many fine and able writers. Having been a confirmed invalid for many years, I have risen slowly out of darkness into the glorious light of Mental Science, and through the blessed light (received mainly from your work), have been enabled to place that old dragon, disease, under foot.  
J. C.



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